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A
S E R M O N

PREACHED BEFORE THE

ASSOCIATION,

FOR

DISCOURTENANCING VICE, AND PROMOTING THE
PRACTICE OF VIRTUE AND RELIGION;

IN

ST. MARY'S CHURCH,

ON THURSDAY, 5th MARCH, 1795;

BY THE

REV. ROBERT BURROWES, D.D. F.T.C.D.

AND

CHAPLAIN TO HIS EXCELLENCY THE LORD LIEUTENANT.

D U B L I N :

PRINTED FOR W. WATSON AND SON,

PRINTERS TO THE ASSOCIATION,

NO. 7, CAPEL-STREET.

1795.

At a General Meeting of the *Association for discountenancing
Vice and promoting the Practice of Religion and Virtue*, held in
St. MARY'S Vestry-Room, 5th March, 1795.

His Excellency WILLIAM, Earl FITZWILLIAM, Lord Lieute-
nant of Ireland, President, in the Chair,

It was unanimously Resolved,

On the motion of the President, seconded by his Grace the
Lord Primate,

That the Thanks of the Association be presented to the Rev.
ROBERT BURROWES, D.D. F.T.C.D. for his ex-
cellent Sermon preached before them this Day, and that
he be requested to publish the same.



Signed by Order,

WILLIAM WATSON } Secretaries.
JOHN SKEYS }

TO HIS EXCELLENCY
WILLIAM, EARL FITZWILLIAM,
LORD LIEUTENANT GENERAL and GENERAL
GOVERNOR of IRELAND, &c. &c. &c.

In testimony of
The amiable example of his private virtues,
The regard to morals manifested in his
public administration,
As well as his munificent and illustrious
patronage of the ASSOCIATION
For discountenancing Vice and promoting
the Practice of Religion and Virtue.
This Sermon, preached before the Association,
And printed at the desire of his Excellency,
Its much honoured president,
Is with most respectful deference inscribed

By his Excellency's most faithful
And obedient humble servant,

ROBERT BURROWES.

March 9th, 1795.

TO THE HONORABLE

MEMBERS OF THE HOUSE OF REPRESENTATIVES

OF THE STATE OF NEW YORK

IN SENATE

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN ANSWER TO A RESOLUTION

PASSED BY THE SENATE

APRIL 18, 1861

ALBANY:

JOHN B. LEECH, PRINTER.

1861.

THE STATE OF NEW YORK.

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PREACHED BEFORE

THE ASSOCIATION,

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GALATIANS—iv. 18.

It is good to be zealously affected always in a good thing.

IT is good, says the Apostle, to be zealously affected always in a good thing—and what thing, my brethren, can be better than that which is the professed object of your Association, to discountenance Vice, and to promote the Practice of Religion and Virtue?—What can be better for yourselves, and better for your country?—Better in its spiritual nature, or

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better

better in its temporal consequences? *To discountenance Vice*—as far as in you lay to take from immorality all support of popular encouragement, to strip dissipation of its fashionable allurements, to make licentiousness ashamed, and profligacy infamous—this was your voluntary task. But, great and glorious as it was, this was not the whole of your task—you were not to be contented with the neutrality of the vicious—with immorality made decent, and licentiousness secret—*To promote the Practice of Virtue and Religion*—to subdue vice to holiness, to turn the hearts of the disobedient to the wisdom of the just, to insure decorum by giving it religious principle for its basis, to enthrone the Deity in the minds of your people—this was to be the completion of your task. What thing can be better—more serviceable to society, more grateful to your God?

To be zealously affected then in this, is good. To the success of your endeavours be assured, my brethren, your individual and collective zeal is indispensibly necessary. The power of statuteable penalty is not reposed in you—the sword of the magistrate is not committed to your hands—your zeal is the only
warrant

warrant of your authority, the only weapon of your warfare. But with this fruit of christian benevolence, with this test of your sincerity you will gain respect to your cause and support to your exertions. With this did the first preachers of the gospel, braving ignominy, and persecution, and death, combat prejudice, and interest, and fashion, and philosophy; and through this were their successors in the church enabled to erect the cross of Christ on the ruins of the Pagan temple, and to bow down the haughty conqueror to the meekness of a religion of the spirit. 'Tis true the hand of the Lord was with them—but the same Lord that he was then, the same is he now, and the same will he continue for ever. No one action of man's life is hid from him, and to the well being of no community is he indifferent. Willing as he is that none shall perish, but that all men shall be led into the paths of salvation, doubt ye not, my brethren, but this your salutary and pious work will find favour in his sight. May your zeal be crowned with his blessing! In your weakness his strength be made perfect! And this small seed of virtue and religion, through his grace, grow to a mighty tree whose roots shall spread throughout the land, and whose branches

shall reach to Heaven, whose shade shall be peace, and whose fruit shall be happiness.

In whatever of your various departments you think the labours of an individual may be serviceable to your institution you have a right to command them. Your partial opinion has assigned to me the task of enforcing in an Anniversary Sermon the great ends of your Association, and of laying before you, and before the public, some account of its progress. I shall plead no incumbrance of other occupation—I should ill recommend zeal if I did not make my duty here paramount to other occupations. To you I am not at liberty to plead incapacity—your partiality has deemed me qualified—to my own conscience I shall stand acquitted if I speak the truth in sincerity. Confident of my own sincerity and of your indulgence I shall proceed on my task. What can more powerfully stimulate that zeal I have been urging, than an enquiry into the important ends and crying necessity of an Association like yours? What more powerfully urge your perseverance than an historic view of the good which you have already effected, and a suggestion of means by which it may be

be cherished and new objects to which it may be extended.

In the days of our fathers it would have been idle to have gone into proof that the well-being of a state was connected with the morality of its people—that religion was the only sure foundation, and christianity the most perfect system of moral propriety. But in the sceptical extravagance of modern opinion, and in the circumstances of our country at the present day such positions are not to be assumed. Time will not permit me to do more than barely note the outlines of their proof, but it is well worth your attention to consider whether the aggregate wisdom of your Association may not be usefully employed in enforcing these important topics on the public mind. We know there is no natural connection between the success of a battle and the rectitude of an opinion, but we know also that the Impostor of the East convinced as far as he conquered. And when with us at this time an extended system of liberal policy deems no mode of christian faith a disqualification from political privilege, it may be seasonable to guard against the false and fatal opinions that the existence of a religious

religious sentiment in the people is a matter of indifference to the government of the country, and that the morality of individuals is wholly unconnected with the interests or concerns of the public.

But if morality be useful to the individual, can it be otherwise to the state, the aggregate of those individuals? Wherein, I beseech you, consists the true strength and riches of the state but in the number, and wisdom, and vigor, and union, and industry of the people? And does not debauchery tend to shorten life and diminish population? Does not luxury effeminate the body, and drunkenness enbrute the mind? Is not profligacy the opposite to industry, and indolence to wisdom? Does not temperance lay up the produce of labour against the day of necessity, and does not compassion, cherishing the orphan and the outcast, add to the wealth of the state. Is there any fruitful source for educated children but regular matrimony, any sure bond of union but benevolence? Will the improvements of other countries readily make their way into that in which turbulence makes the life of the traveller insecure, and dishonesty makes the return to the trader precarious? Does not the
proud

proud unfeeling avarice of one man make him an useless subject, and the sanguinary spirit of another make him a pestilent citizen? Can you suppose that the private vices of the individual shall never shew themselves in his public conduct, and that governors shall be prudent and temperate, when subjects are idle and faithless, licentious and cruel? Can you expect that a bankrupt spendthrift shall become an incorrupt senator, or a fraudulent dealer become an upright magistrate? Will foreign nations be ready to assist that whose principle is ambition, or to court the alliance of that whose character is perfidy?

No, my brethren, the morals of the people are the wealth, and the strength, and the glory of the state—the source of its respect abroad, and its security at home—and be assured that to separate morals from religion is utterly impossible. Will human laws alone be sufficient to secure morality? Laws which fallible men frame, and corrupt men may be appointed to execute—which cunning may baffle or power despise, which multiplied as far as is consistent with possible enforcement the modes of immorality may yet outnumber, and which punishing overt practice without establishing internal

internal principle, are subject to perpetual violation utterly beyond all reach of possible discovery? But will not a law of reputation, will not opinion and honor be able to secure morality? No, my brethren, the principles of right and wrong are not fluctuating—they are not to be determined by the vote of the multitude—they cannot now be different from what they were in the preceding century—they will not speak a different language at the opposite bank of the river, nor shall the range of the mountain give interruption to their course. The unwritten law of reputation is not sufficiently evident, or sufficiently strong to enforce general observance: the code of honor is not simple enough to be the poor man's law: opinion will not dare to condemn the rich from whose words that opinion derives its authority.—But will not public spirit, patriotic principle, be able to secure morality? Were I to grant this with respect to the highest class of society as readily as I assert that in it private immorality would corrupt public virtue, still the great body of mankind are left without a moral principle. The connection which each single act of an obscure individual has with the interest of the state he will not easily be brought to perceive

ceive when some immediate pleasure to be attained or passion to be gratified interpose their difficulties. Patriotism is indeed a gem of great value, and as certainly it is of some rarity,

Try the truth of these speculations by the touchstone of experience, and see whether the history of all nations antient and modern does not confirm our positions. What have all nations concurred in adopting as the security for the performance of contracts and the veracity of testimony? Making the contract and the oath a religious ceremony, that the fear of an all-seeing Deity might superadd its solemn and inevitable enforcement. Wherefore all our religious establishments but to impress the duties of morality as the commands of a God, that conscience might prevent practices which law could not discover or punish? Why had antient lawgivers recourse to the pretence of divine communication, if natural morals were of themselves of sufficient notoriety and obligation? See the myriads of the East fall before the temperance of the North, and Rome in the corrupt luxury of the latter empire unable to preserve the conquests which in earlier times by diligent patience and patriotic frugality it had atchieved. In former times Rome had sanctified

sanctified landmarks and built altars to public faith; exceedingly had it multiplied the ceremonies of religion, and appointed to the administration of its offices the most exalted personages in the state. But in its latter ages the principles of Epicurus corrupted those whom the sword of the enemy could not conquer, and simplicity sacrificed paid the penalties of ambition triumphant. Hear to what the Roman * orator attributed the success of his country: "We neither exceeded, says he, the
"Spaniards in number, nor did we excel the
"Gauls in strength of body, nor the Cartha-
"ginians in craft, nor the Greeks in arts or
"sciences; but we have surpassed all nations
"in piety and religion, and in this the only
"true wisdom, a thorough conviction that
"all things are directed and governed by the
"will of the immortal Gods." And one of the ablest of their historians † ascribes the support and preservation of the Roman republic to the awful fear of the Gods, and censures those as ill-judging politicians who endeavoured to eradicate from the minds of the people the idea of a state of future punishment. I appeal to the testimony of Heathen writers, because I am now discussing this question on the grounds of myself

* Cicero de Harusp. Resp.

† Polybius, lib. 6.

natural REASON, and I the more eagerly avail myself of the example of this great republic, because amidst the modern allusions to its valour and its public spirit which we so frequently hear, whatever in its history tends to assist the cause of private morality and promote the interests of religion, seems by some unhappy fatality to have been wholly overlooked.

It has been rightly said that *no religion consists wholly of untruths*: and that *whatsoever good effects do grow out of their religion who embrace instead of the true, a false, the roots thereof are certain sparks of the light of truth intermingled with the darkness of error* *; for that people to whom God's revealed will was specially committed had particular intercourse with Egypt, the seat of antient learning, to which the lawgivers and statesmen of Greece repaired for their information. To prove that natural reason in its corrupt state could effect little without superior assistance, look to the polished nations of antiquity, their laws, their practice and their philosophy. When was the first great truth of natural religion, the existence of one good and provident Deity, taught among them—his attributes understood, his worship

* Hooker Eccl. Pol. lib. 5.

worship fuitable? At Athens, amidst their numerous superstitions, he was the unknown God: in Egypt his honors were divided with those bestowed on fictions and symbols, on brutes and things inanimate: all through the Pagan world he was a deified man, whose existence had a beginning, whose power was controuled by fate, and whose life was a catalogue of dangerous vices and shameless impurities, thus commended to the practice of the world by the authority of divine example. Where was the immortality of the soul publicly promulgated and generally received—the immortality of the soul—that other great truth of whose discovery natural reason was some time since so fond, but which has been now too long believed for the natural reason of the present time to admit? One antient philosopher had his doubts—another had his wishes—a third decked it out with the fictions of his own imagination—but antient philosophy was not for the vulgar. It was a system of abstract learning: it had no authority to reform manners, and its professors accommodated even their own practice to regulations their understandings must have condemned.

What

What will you think of the state of ancient morality when under the wisest lawgivers you find theft and adultery legalized—infants destroyed if not robust enough to give hopes of being fit for war—and the danger from the multiplication of their slaves prevented only by periodical murders? What, when you read of two thousand human combatants employed to butcher each other in public for the amusement of a polished people, and prostitution tolerated in honor of the Gods, in a nation which boasted of being religious? I do not refer you to the disgusting pictures of savage tribes, where alone human reason now exists in its natural state, who appease their Gods by human victims, or satisfy revenge, their favourite passion, by devouring their captives; but I would not have your ideas of the law discoverable by reason formed from European writers since the times of Christianity, who after pilfering its whole moral system turn on it with barbarous derision to insult its poverty. Your gospel and your gospel alone, my Brethren, in the precepts and example of Christ Jesus, exhibits a perfect system of genuine and authoritative morality: it is a system equally within the knowledge of every capacity, and equally fitted to every mode
of

of life: it proffers the greatest rewards to the individual, and if generally observed would as eminently conduce to the happiness of the community. It is a religion of such moral purity that some who disbelieved its external evidence, were by that moral purity alone convinced it must have been a revelation from God; and even those who disbelieved its divine authority have yet been compelled to acknowledge its pre-eminent tendency to promote the peace and happiness of mankind.

What religion presents such amiable views of divine goodness for our imitation, what such just conceptions of his providence, what such awful descriptions of his power to excite our vigilance and to enforce our obedience? Revelation teaches us to look beyond the uniformity of a natural system to the omniscient will of him who controuls that system; beyond the battle and the storm to him in whose hands are the issues of life and the fates of empires, at whose bidding the waters rage and by whose voice they are hushed? What religion furnishes such just and salutary notions of a life to come? Legislators, and princes, and statesmen, and conquerors, filled the Heaven of the Pagans.—Here the lowly and

and the unambitious had no passport—but Christ has preached glad tidings to the poor, and opened his Heaven to whole classes of humble and amiable virtues for which Paganism had no name but of reproach. Anxious for political ascendancy other founders of a religion blended civil regulation with religious institution; but he rejected a kingdom of this world, he foresaw and foretold his own sufferings, and warned his proselytes of the ignominy which should be cast on them, and the torments which should await them. He taught them the doctrine never before delivered, and which alone answers all the difficulties of the moral world, that this life was their state of probation, and that their resting place was in Heaven. And what system so well provides for moral conduct as that which condemns vice in its most secret acts and even in encouraged thought, which subdues carnal desires by spiritual principle, and inculcates the worthlessness of its present temptations by contrasted forfeitures of bliss inestimable. Prescribing meekness, it forbids insult and injury, and though it may not commend local patriotism it commands general benevolence, charity co-extended with the whole human race, and commensurate to human want.

But

But I am told that wars are still frequent—that slavery still subsists—that many still live without an idea of God in the world. Alas, my Brethren, this is too true ! But strongly as it concludes against nominal christians, it is no argument against christianity. I argued against the pagan systems of morality from their licensed practices, their written laws, their tolerated and established institutions. It is no reply to this argument to urge against the gospel the practices which every page of it condemns. The system may yet be divine, for God's dealings with the children of men are not compulsory—and though men love darkness rather than light, the records of history and the state of general manners may shew that the system is not unprofitable. Begin from the change of life which its early converts say was wrought in themselves—trace the paths of its missionaries in the several regions of the globe—see them in the East rescuing from death numerous infants annually exposed in the streets of the metropolis of China—see them in the West converting the inhuman and vindictive Paraguese into a moral and industrious state, whose only law was the gospel, and whose only penalties were those of religion—follow Christianity through the countries

countries of Europe which were formerly buried in ignorance and disgraced by savage superstitions, but in which knowledge is now diffused and benevolence practised—and you will be satisfied that the Gospel has been productive of much moral good, and you will despise the assertion of an over-rated historian, who tells you that monastic institutions have produced evils which have been a counterpoise to these advantages. During six centuries antient Rome enjoyed but one short interval of peace, and though with us war is still too frequent, it is no longer war in which defeat is death or slavery. Slavery it is true still subsists, but 'tis not with us as with the antient world, where every servant was a slave, whose life was at the absolute power of his master: with us its horrors are mitigated, and the day of its total abolition certainly not far distant. But for the avaricious cruelty of those who were looking for mines where they should have been preaching the Gospel its progress abroad would have been greater, but for our dissipation and our indolence its effects at home would have been more certain.

Yes, my brethren, the dissipation of this land is great, and within the short period of one generation marvellous and alarm-

ing its encrease. Our higher ranks sent abroad in the season of immaturity are early furnished with a taste which their means are inadequate to gratify, for expensive luxuries which their country cannot furnish. What is the consequence? They despise that country, and skrew up those means to the very excess of dangerous exaction: the extravagant cannot afford to be an indulgent landlord and he must be a venal politician. Look at this vice creeping far into the middle class of society, and see the trader idly lolling in his chariot with vanity at his side and bankruptcy behind him. The servant too—he is led into dishonesty to adventure at a certain loss for that precarious gain which may enable him to exhibit an insolent copy of his master's extravagance and a vulgar imitation of his manners. See in your metropolis religion prostrate and dissipation triumphant—palaces for gamesters, and churches in ruins. Go to the places of public worship for your established religion in remote parts of the kingdom, and you find them mouldering in decay and desolation. Yet there are decent protestant families close in their neighbourhood,—but slight indeed is the cause which will not serve as an excuse for rejecting the invitation of the Lord, for refusing to appear once a week in his church to offer up public thanks

thanks for his benefits, and supplicate his blessing on their industry. Too often to the middle classes the sabbath is but a day of visiting and scandal, to the lower a day of drunkenness and debauchery. Here on the evening of the Lord's day is a riotous croud of artificers, in a state of intoxication begun the night before and to continue through the day following, begun at the very moment and on the very spot where they received those wages for which their families are famishing—the produce of a week's labour scarcely sufficient to support the drunken extravagance of a sabbath's idleness: and there is a public assemblage of people of the first fashion risking the fortunes of their sisters, their creditors and their children on the turn of a die. Considering which group has the superior means of information, and from which the ruin is more extensive we can easily see which class is most culpable. See at every seven years whole hordes travel through your land driving a trade of venality and perjury, selling the suffrage they do not possess, and calling on their God to witness their abomination. See in your streets infants sold for premature Prostitution—see suicide newly come in to rescue fraud from its punishment. Where is your

law of reputation when debauchery and adultery are not bars to the company even of women of virtue—when the man who has seduced the wife of his friend is acquitted by the code of honor, if he has supported his station as a gentleman by an honourable effort to kill the man he has injured. To the manners of women of leading rank I shall not advert—I hope they may have had restraints on their conduct, of which indeed appearances gave no indication—for when was actual vice more shameless?

I am distressed at this offensive view of public manners, and I turn with joy to your Association, which has come forward to endeavour their reform—To stem that current of public opinion which singly you were unable to resist, to obtain the aid of collective experience in investigating the causes and collective wisdom in deliberating on the most suitable and practical remedies of national immorality you associated together—to promote the practice of virtue, to give religion its ascendancy, and to make vice disgraceful. Your laudable efforts have met support—prelates and magistrates have assisted you—the government has declared itself your friend—

Friend

Friend to virtue and friend to Ireland, the present government is the friend of your Association. Not three years since three persons formed that Association, which now consists of almost 400. What has been already done in your society for the reform of manners, and what measures are in a state of forwardness, I now proceed with all possible brevity to relate. Some of these topics have been ably enforced by my predecessor in this task—on these it is unnecessary to dilate. Such of you, my brethren, as have not opportunities of attending the meetings of our Association, may here be most readily satisfied as to its state and progress: and those who do attend regularly will feel a christian gratification at a review of the good they have done, and will I doubt not listen with patience to any hints which may promote the objects of the Association, and facilitate the execution of its plans.

The first step towards making your people religious naturally was to put within their reach the means of religious information. With this view you have through the aid of your numbers and your funds distributed at a cheap rate, quarto bibles for the use of families.

lies. You have put it in the power of fathers to instruct their children in christian knowledge from the words of Christ himself—to draw the stream of morals and life from the fountain head, even the rock of your salvation, and you have deposited in many houses, where perhaps it is the only book, the very best book which can be had. Of other tracts on religious and moral subjects you have published not less than 30000 numbers for gratuitous dispersion—in some of these addressing the public at large, in others with much good sense applying to classes of a particular description, and availing yourselves of particular circumstances sometimes in the period of their publication, sometimes in the situation of those to whom they are addressed. To say that every one of these tracts is efficacious or even is read would be idle, but that good without possibility of evil does probably arise from them is indisputable: and it is of some importance that the lower classes of the people should see that there are persons among the higher to whom their religious and moral advancement is not matter of indifference.

One plan, relating to this object, which will shortly come before your Association warmly

warmly recommended, I cannot forbear noticing. It is a plan suggested by an unknown person, who has given 50*l.* towards its execution, for purchasing 5000 large octavo bibles with marginal references, to be distributed at half price or less among christians of all denominations indiscriminately. To fit them for distribution among all sects, they are not to be accompanied by Liturgy, Apocrypha, or Singing Psalms, and as they are only to be distributed to such as desire them, it is recommended by the proposer that they be not given gratis except in particular cases, but on the contrary, that some price, be it what it may, be required for each. The original cost of these bibles it has been found will be about 1600*l.* for which if sold at half price, 800*l.* will be the sum to be sunk—I do not say lost, for in the good you will do it will be amply repaid. The part of this sum which will remain, above the donation of the proposer and the probable contribution of your public fund, will be about 600*l.* to be defrayed by voluntary subscription. When I consider the number of members in your Association, and the great importance of the object, I cannot imagine there will be any difficulty in obtaining this. Twelve persons as liberal as the proposer

proposer would accomplish the whole. But allow me to suggest that in the abundance of matter which a bible contains, in the diversity of intention and execution of its several parts, some very short tract declaring with all brevity the nature of these various parts, and referring for information on specific heads to those books or chapters in which it was contained, a simple explication of the difference between the Jewish and Christian schemes, and striking exhortation to the frequent perusal of the book itself might with much utility accompany each bible. Thus when you give the arms of salvation to your people, you would at the same time encourage and direct their use.

It readily occurred to you that the season at which religious knowledge could most properly be communicated, was that at which all other knowledge is communicated. Your success in reforming adult vice must always be precarious: maturity is stubborn and worldly business interesting, but there are few parents who are not willing that their children shall be religiously educated, so long as their own modes of acting are allowed to pass without amendment or reproof. Before the
time

time when those vices which you know would reject your efforts, shall have ripened into constitutional habit, and in that class in which you know they would most probably grow soonest to maturity, you began to ingraft an attention to religious knowledge. You instituted a plan for an annual examination in the principles of the christian religion, of children, selected in certain proportions, by their respective teachers, from the several public charity schools in this city and its neighbourhood, to be held by examiners of your special appointment, before a committee of your body: these persons were to dispense premiums according to merit, and to notify in the public papers the names of the successful candidates, with those of the masters and mistresses of the schools at which they had been educated, as an encouragement to their exertions. The examinations have been now for three years annually held, and their effect has been prodigious. In the infancy of your society the first examination took place, and the number examined amounted to 40; on the second it encreased to 179; on the last to 250. No less than 61 premiums were adjudged, in the presence of more than 2000 children of the several charity schools, from whence

whence the candidates had been sent. The emulation excited by public examination and reward—the previous preparation made in their respective schools, in order to the selection of children the most competent—the encouragement to the teachers—the comfort of the adult spectators at seeing that the means of charity were so usefully applied, and religious instruction so effectually communicated, all concur in attesting the wisdom of this plan, by the utmost imaginable success. It is therefore with pleasure you will hear that a plan is in a state of progress, for an annual examination of children of parishioners in the respective parish churches, and to accomodate their different ages, explications suitable to each are now preparing. An useful exhortation too on the subject of catechizing, the work of one of our brethren has been printed by the Association, to induce every person to interest himself in this work of early religious instruction peculiar to the church of our God, and our indispensable duty to the rising generation.

After your efforts to ensure religious knowledge, I should take notice of those to reform religious practise. How to restore the long neglected

glected duty of family prayer was an early object of your enquiry. To this purpose you have published a recommendatory tract with various forms, for the adoption of private families. To the general observance of the sabbath, the most ostensible publication of your religion you have paid a particular attention. A matter of so great importance you have not left to rest merely on your own verbal recommendation: you have by an unanimous resolution couched in most explicit terms, set a laudable example for its true observance, by your own members, as a day of rest from labour, and dedicated to your God; and by an order from those who preside over the church, it is now at your suggestion annually enforced by an appropriate sermon through every church in the kingdom. The due observance of that solemn day, which commemorates the sufferings of the author of our faith, is also at your desire specially enjoined by the magistrates of the city and kingdom. The enforcement of public religion is the most valuable means of confirming private devotion.

It never happens that any number of persons associate for a good purpose, but through God's blessing always bestowed on their
zealous

zealous efforts good is actually done—not perhaps always exactly in the kind or proportion designed, but good always is the consequence. Thus you, my brethren, have been led into some excursive benefits to society. Investigating the causes of crimes which come under the lash of public justice, you have found how pestilential the immoral contagion of a prison's society, and a parents criminal example must be to his miserable offspring, and you have seen how dangerous it must be to let loose on society, their date of punishment expired but their habits of vice not reformed, children who have themselves been imprisoned for criminal acts. In considering also what classes of society are least likely to be able to pay for the instruction of their helpless charge, those brave men who preserve the peace of your country, and are ready at all times to be called forth to its wars, appeared to you particularly deserving attention. You have instituted therefore a society for the reform of the criminal poor, and a school for the children of soldiers in the garrison of Dublin, until vacancies in the limited number shall occur, or until they shall arrive at the age required for admission into the hospital appropriated for their more full accommodation. One of these objects is wholly supported and the other has been largely

largely assisted from your funds, and this may not be an unseasonable occasion of mentioning that these, with the expences of your publications—premiums—advertisements and incidents form a considerable sum, and that the only fund for defraying them is a voluntary annual subscription—a circumstance of which, as there is no regular demand made, it is to be apprehended many of your members have not been informed.

You have appointed a committee to examine what laws exist inflicting penalties for those vices which seem immediately to come before your institution, in order that if it shall be thought adviseable some steps may be taken to have them put in execution. Some persons may object that to substitute the regulation of external morals by law, instead of amending the heart by principle, is improper. But why is it said that one is to be substituted for the other? They are not contradictory—why then may not both methods be at the same time in operation? When you must fail of infusing a religious principle, is it not wise to check the visible example of a vicious practice, and restrain the licentious from wounding the feelings of the virtuous, and bringing disgrace

disgrace on the character of the country? To the admission of your religion vice and not argument gives the most powerful opposition: make the conduct of the people, by whatever means, decent and regular, and doubt not but their regularity will soon become virtue, and their decency Christianity.

The vices of the people which have drawn your attention are perjury, idleness and drunkenness. The first is a crime of such extensive evil to society—leaving every thing valuable at the mercy of the depraved, and presenting the means of impunity to every offence—that any attempts of yours to prevent its frequency must be valuable. Duly to impress the religious obligation of an oath, and to explain the criminal nature of perjury, you have judiciously suggested the practice of preaching before the judges at each town in their circuit, sermons on this subject to the people, on the next sabbath before the assizes. The frequency of this vice cannot be wondered at, when the irreverend manner in which public oaths are administered is at all reflected on. Amidst the jostling of a tumultuous croud, a petty clerk called from much hurry of other business, mutters in inexpressive monotony words,

words, from which habitual use has discharged all ideas of veneration, and even of significance. Oaths of qualification are prescribed, particularly by election laws, to be taken just at the moment when the individual feels an immediate interest in being proved qualified; and oaths of office continue unchanged, when the observance of their conditions is by change of circumstances made impossible, and even the terms in which they are expressed become obsolete. For the necessary changes in these latter, we must look forward with hope to the season when changes of established modes will not be dangerous, but alterations in the system of election laws are become indispensable, and it is hoped a consideration of such importance as this will not be overlooked. For oaths in matters of justice and revenue, when it is considered how many exertions are made to avoid the legitimate taking of the oath, and how much the annexing a religious symbol often has affected the swearer, it must appear that desirable effects would certainly follow almost any measure which could be proposed for making even slight and formal changes in the modes of taking oaths: of these the most advisable would seem to be prefixing words explanatory of their nature, of administering them

them by some superior officer who knows their importance, or some ecclesiastic who feels their reverence. With us, indeed, public oaths are too common: were their frequency diminished, which perhaps in many cases might be done with safety, they would certainly meet with greater veneration.

The present general abuse of spirituous liquors has been an object to which your attention has frequently been called, and with much satisfaction, and with great gratitude to the present government, you will hear that your efforts will be crowned with success, and your suggestions now meet public support. To use the forcible language of your representation on this subject, "It needs no proof, that so long
" as this ruinous habit shall obtain, the mea-
" sures of the most able statesmen can be but
" partially effectual, that the rich gifts with
" which the God of nature hath distinguished
" our island must in a great measure remain
" unimproved, that the blessings of a mild
" government and free constitution will always
" be liable to be abused to the purposes of li-
" centiousness, and the mind of the populace
" continue in a wretched fluctuation between
" torpid indolence and frantic riot." The
measure

measure for which in this representation you solicited the countenance of government, was a prohibition of the sale of spirituous liquors during the whole of the Lord's day, from which single regulation much benefit might have been expected as the beginning of temperance on the day of cessation from work, and the suppression of riot on the sabbath of the Lord. You hinted, 'tis true, at some more widely extended reformation of the brewery and distillery laws, by which a more wholesome beverage might be cheaply furnished to the people, and a maddening poison kept out of the reach of their intemperance. Your request was complied with, your wishes had been anticipated, and the beginning of a gradual change has actually been made in a system which cherished the motive to turbulence and riot as a favourite object of productive supply, and set the public credit of the state to totter on the head of the drunkard.

The idleness of the people has a secondary connection with the objects of your institution—in itself it is a crime against the wealth and respect of the state, in its consequences we find the ready transgression of every moral precept. In your search after the modes of

its prevention you came upon a question, "How far the promoting and consumption of Irish manufactures may be connected with the objects of this Association, namely, the abolition of vice and promoting of virtue?" This question, with that prudence which, I trust, will always mark your proceedings you set aside as inexpedient for your Association to discuss. It is obviously a political question, and you are not an assembly meeting to debate cabinet measures under pretext of reforming general manners. Another measure you were led to consider—you have it at present under your consideration as one great cause of idleness and vice in the people is the snatching at casual gains by the ruinous practice of insurance in the lottery. This though at first sight it seems liable to a similar objection, certainly is not so. The lottery is a government act: the insurance a loathsome appendage which private avarice has annexed to it, The fraudulent has enacted it, the gamester executes it. Wholly disengaged from insurance the lottery would be more productive to its purposes. The legislature has always discountenanced it, yet by the artifice of those who make enormous fortunes by its continuance it has baffled every public attempt to put it

it

it down. You do your duty as good subjects in endeavouring to devise plans more efficacious for its suppression. The miseries it occasions, and the mischiefs to which it leads, call loudly on humanity and policy to devise and to enforce any modes of prevention which shall be efficient. Knowing the fascination of gaming, and observing the growing ardour of insurance every day plunging deeper in expence, every day more wretched and desperate, it is evident that drawing the lottery in the shortest time possible would be one advisable mode of at least diminishing its injuries.

I have thus, my brethren, taken a slight review of many of those subjects which have engaged the attention of your Association: those of its measures which I have noted may shew that it is not a society all whose activity is consumed in debate. Suffer me now to throw out a few hints which may not be useless in regulating its future progress, and directing its resolves to practical effect.

The most important advice I can offer to you is this. In all your deliberations and in all your plans consider well the situation and character of your countrymen. He was a good legislator

who gave to his people the best laws they would receive, and no plan of reformation will be so successful as that which, as far as may be, accommodates itself to the temper and habits, the pursuits and genius of those for whom it is intended. Other plans may be more desirable in themselves, and more magnificent in appearance, but this alone will be practicable. You may with the national character different from what it is, and in a series of time a number of your successive efforts each following up the benefit of the last may make it so, but you must begin with it as it is. It is therefore with much knowledge and with much address your recommendatory advices are to be put forwards, and the wiliness of the serpent is to be joined to the harmlessness of the dove.

You are mistaken if you think an attempt which has proved ineffectual leaves you just as if it had not been attempted at all: on the contrary, it makes a similar attempt for some time impossible, and partly by a resentment which it excites, and partly by a contempt which it attaches on all abortive efforts makes any of your attempts of whatever kind much more difficult. It may be therefore

therefore prudent often to postpone a principal measure until the success of an inferior has been tried, and to content yourselves with the certainty of a lesser good rather than to hazard all by attempting a greater.

The grand distinction of the inhabitants of this country, as of every other, is into rich and poor: no where are the extremes more widely separated, and consequently no where ought the mode of address to be more varied. St. Paul was all things to all men that he might by all means save some: the topics from whence he argued to the Jews were very different from those which supplied his arguments to the Gentiles. He was not so far disgusted with the superstitions of the latter but that he sometimes from these very superstitions took occasion of enforcing Christian doctrines; nor did he so far despise the gratification of their literary taste as to reject the opportunity of a seasonable quotation from their favourite poet. No doubt the avenue to Heaven is the same for both rich and poor, but whichever you address you must use the words he understands, and if you wish to persuade him you will use the modes of language which he likes. If you send abroad
the

the same tract to produce an effect on both, the probability is that it will be little fitted to have influence on either. Among the opulent, in which class, as contradistinguished from the poor, I go far down into the middle rank, one great cause of vice, and certainly the great obstacle to your attempts at reforming it, is the general distaste for reading. This country has been reproached for want of writers—the truth is, there are scarcely any readers. Few readers even of books of entertainment, but fewer of books of information, and of books of religion almost none. It happens unfortunately that all the best treatises on religious subjects are so purely religious as to afford little probability of meeting favourable reception from that class which could usher them into the world with most effect. And for the middle class, if they will not look at your printed exhortations they certainly can never be reformed by them. In country towns you find accommodation for petty gaming but none for reading—a club, but with very few exceptions, no literary society. How heavy hang the hours in seasons unfit for the occupations of agriculture or the sports of the field, where distaste for intellectual employment makes vacant mornings and evenings of intemperance.

ance. I have often thought that a periodical publication, written with judgment coming in a form more engaging, and in size less terrifying than a book, might perhaps effect some change in provincial manners: open too to subjects not religious it might find its way to the circles of the great, and perhaps in some unguarded moment insinuate a religious sentiment, or by some touching application enforce successfully a moral duty.

Of the national faults of our lower classes poverty and ignorance are the sources. It is poverty which make them drunken, it is ignorance which makes them riotous. They have little comfort but in the cheap cup of oblivion, and the value of good order to all ranks of a state has not at any time been practically imprinted on their minds. Yet with their poverty they are charitable, with their ignorance they are shrewd. From superficial views of combining artificers in a metropolis, and avacious complaint of those who would have much work for little wages, idleness has been accounted one great feature in their national character. In the North of Ireland where an established manufacture exists, is there any ground for this complaint? In the South
what

what part of the trade it was possible for them have they not drawn into their hands? Do not the day-labouring class of another province periodically repair even to a different kingdom in search of opportunities of industry? In other countries are not their occupations of the most laborious kind? And in this when paid according to any other standard of computation but that of time, are not their exertions great? When landlords have been wise enough to give them an encouraging tenure of that waste land, which no gentleman could reclaim but at an expence exceeding the total value, has not their industry changed the face of the soil, called plenty forth from the dreariness of the damp desert, and opulence from the bowels of the rock? The alterations which are known to have happened in consequence, alterations in their comfort, the demeanour and even the dress of the people clearly shew with whom it lies to remove many of your national faults. Government has done its part: it has banished oppressive exaction from the cottages of the poor; the landed proprietary by personal residence, by establishing manufactures, and encouraging the occupying tenantry might compleat the work. Prudence, and humanity, and patriotism, concur in the recommendation.

This,

This which would convince your people of the benefits arising from unequal distribution of the goods of fortune, this which would teach and reward the practice of good order, this the natural remedy for all those faults in your people which arise from their poverty, would likewise indirectly remove many which arise from their ignorance. For the ignorance of the common people in our country, is not an ignorance of their proportionate share of of literature, (smaller schools abound in the kingdom and every school is crowded) it is an ignorance of several principles of prudence moral and political, in which perhaps, from whatever means learned, consists beneficial education. That time has a real value—that small and certain gains will in the end secure wealth—that every man who has a family risks much by a popular disturbance—that drunkenness is a loss and a crime—that the laws protect the poor as well as uphold the rich—that of all policy, honesty is the best—that every act even the most secret is done in the sight of a being who detests, and will punish vice of whatever sort—that good conduct will gain comfort, and esteem, and wealth—these are principles most of which are not so well to be impressed at first by
reading

reading as by speech, by example, by influence, by reward, by discipline, and by habit. I would not however rest solely upon these—I am not of the same opinion with those who deem an humble literary education unnecessary and injurious to the lower classes. Surely there are hours of necessary relaxation, at which, what may civilize and inform may find a place. Would you have a man's reason uncultivated that his hands might be perpetually employed? Is he to be so wholly a manufacturer, that you will not teach him to be a good father, or neighbour, or subject? Are you to trust to manual expertness for improvements in the arts, and banish all aid of cultivated ingenuity? Are those people among whose lower classes learning is generally ~~diffused~~ rendered thereby less industrious and orderly? Whether would you wish that your countrymen should resemble the heavy Bæotians or the lettered Athenians? Is there any necessary connection between idleness and information, between dulness and diligence? I do not wish that proud professorships of politics should take place of institutions for morals, but I would not put out of the power of our lower countrymen the means by which they might advance the manufactures, and augment the opulence of their country,

country, by which they might be civilized and be saved. To withhold knowledge is of all monopolies the worst; you have no right to chain down to ignorance him whom God has not visited with incapacity, and to make a machine of that which he created a man.

With respect to the modes of educating the lower classes, your connection, with the society for the relief of indigent teachers, promises you useful information. One thing which your committee on this subject has judiciously taken up, is the procuring a constant supply of teachers themselves qualified by a regular and religious education. Another topic important and wholly new is the supplying of the lower class with elementary books which may imprint some useful lessons, convey some valuable information and inculcate some substantial principle. This done at a time when the memory is most tenacious, and in that class when the first books read are usually the only ones which compose the cottager's library, cannot fail of national benefit. The books at present in use here only tend to imprint superstitious notions of preternatural agency, to stimulate passions, to excite a spirit of extravagant adventure, to teach safe modes of violat-
ing

ing and spirited ones of braving public justice. The books which are usefully introduced elsewhere, from our peculiar manners would not answer with us ; but if in other countries women of elegance and refinement, and men of taste and learning have come down from their high character among the lettered few to undertake the humble office of instructing those who most require instruction, then, I say, that in your Association there cannot be wanting men who could perfectly execute, and therefore should readily undertake a task dignified by its utility.

From the clergy, the general legal instructors of the nation, you have a right to expect much. They of every rank are most particularly concerned to promote the interests of your institution : in the critical situation of the times, the very existence of their order depends upon it. Had our predecessors in the clerical ranks, with the cause of truth aided by the advantages of great establishment and authoritative support, exerted themselves with zeal to propagate the religion which they professed, and to perform the services for which they were paid, I cannot but think there would at this day be little difference in the
national

national faith, and little cause of apprehension from the inroads of infidelity. But while the small number of protestant inhabitants in a parish furnished so convenient an excuse for neglecting it altogether, and while those in whose hands controul was placed, did from a timid and goodnatured indolence neglect to exert it, the protestant became indifferent to his religion, and the catholic remained unconverted. But if there now be any thing which can save an ecclesiastical establishment—I do not speak of these countries only, but through Europe—it must be to the exemplary character of ecclesiastics themselves. On those of the higher orders in the church, who admit and who promote, depends at this moment the whole fate of church establishment—with perhaps the stability of government, and perhaps the preservation of morals. For negligent indulgences venial in former days, for complaisant accommodations of duty to friendship, or gratitude, or consanguinity, times are now grown too critical. And the truth of this observation has been felt: a qualification for admission into holy orders, attendance on efficient lectures in the business of the profession, has within a few years been required by the bishops of this country,—I speak it to their honor—from my own

own opportunities of personal experience I can pronounce with certainty that it will be a most efficacious means of furnishing to the morals of the nation a clergy who shall be competent instructors. And if in the distribution of their preferments they would wisely imitate that government which looks for unobtrusive merit in its retirement, and places it on the seat of learned exaltation to which it was no otherwise recommended, than by the capacity of filling it with honor and with advantage—that government which looks for apostolic character and clerical attainment as qualifications for the highest ecclesiastical dignity, if they were to imitate in filling those which are inferior, no rude innovating hand would dare to assail their church, and the immorality of the land would bow the knee in adoration of its holiness. A desire so essential to the purpose of the Association it never can respectfully communicate—it is only from this place where I stand it can be done, by one who feels it a duty superior to any little personal delicacy to speak what he conceives to be a necessary truth. Over the conduct of the clergy, my Brethren, your Association has no power whatever, and their co-operation is indisputably necessary to your purposes. Do not then, by
invidious

invidious questions to which you can never compel answers, excite any enmity in that order in which you find so many of the most useful of the attending members, or any jealousy in the higher class of ecclesiastics to whom your Association has never applied in vain. To your own Metropolitan you owe the beginning of sermons on the sabbath, and to his recommending it at his visitation perhaps your plan of catechizing is indebted for much of its success.

Nor is it the clergy of the establishment only who are called on to be your friends—the clergy of every sect are interested in the objects of your institution, for there is no sect of Christians to which vice and immorality are not enemies. “By what means then a friendly intercourse and co-operation may be best procured between the clergy of the different persuasions, in promoting those principles and practices of the Christian religion, in which all sects of Christians are agreed,” was a question well worthy your attention. And perhaps no means could be devised more useful to this purpose than local associations of which the clergy of every description should be members. From such you could best learn the state of actually existing morals,

morals, and of course be provided with remedies most efficacious. Assuredly you perform but a small part of your work if, abounding as our country unhappily is in sectaries, you confine your labours to those of the established church. With political questions you have no concern, but whoever is the friend to virtue and to religion, to good order, to security, and to benevolence, it is your duty to endeavour to gain his co-operation. When you applied to the heads of the catholic church your advances were favourably and profitably received. They cannot but know that in the temper of the present times the overthrow of one establishment here would be the ruin of every ecclesiastical establishment. We are all one people, and the clergy, of whatever description, the general instructors of all. The book of salvation is thrown open to the people, and none can learn from its page to be uncharitable or vindictive, to be selfish or malignant.

To promote the ends of your institution it may be useful to take a lesson from the adversaries of our religion. The Deist is indebted for his success, not to the strength of his cause but to the frequency and the variety of his attacks. Whatever book he writes, whether

ther the direct object be entertainment or information, whether it be a poem or an history, a book of travels or of philosophy, it is always an indirect instrument for conveying the poison of his opinions. Answer the fool according to his folly—If deism may be thus indirectly propagated, why may not truth? If the solemn air of abstruse instruction sometimes terrifies the indolent, put forward your religion in its most engaging forms and adorn it with attractive colours. If there are many persons of light and frivolous minds who will never read but for amusement, engage fancy on the side of morality and do not despair of beguiling them to virtue. True religion came down from Heaven to dwell with man in sociable habits and familiar converse, and you will give much strength to its enemies if you abandon to them every walk of literature but that of formal controversy. Taste may prevail where argument would not be listened to, and it is a fatal prejudice to make christianity synonymous with melancholy, or to suppose cheerfulness necessarily attached to vice.

Much however as you may do, my brethren, by your literature, you may do much more by your lives. Your business is not to

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form

form plans which others are to execute—you do not deliberate in a cloyster on the conduct proper for situations in which you yourselves are never to appear—you fill all the relations of human society, and what you recommend to others may by your own practise be most powerfully enforced. Some of you are in that exalted station which might make even virtue fashionable: you all are in a class to which dependants look for protection and imitators for an example. Many of you have families to educate—a tenantry to superintend—a parish to instruct—a household to regulate: in your administration of these various duties you may severally do much towards the actual discouragement of vice, and you may procure valuable cooperation towards promoting the general practise of religion and virtue. That would be the best possible plan for the reformation of the community in which each should reform himself, and where may such individual reform be so naturally expected to begin as among those who have associated for the reformation of all? By your own practise men will estimate the value of your objects, and the sincerity of your intentions.

The importance and multiplicity of necessary topics has extended this discourse to a
length

length which requires apology ; let me now, my brethren, conclude as I began by asserting that your cause, its progress and its hopes demand that you be zealously affected. Yet perhaps there is no evil from which the consequences to your institution would be so ruinous as from intemperate and injudicious zeal. Should a teacher of the gospel deem it his duty to come into the crowded assembly of the dissipated, and stand up to preach to them the dangers of perdition, the cause of religion would suffer more by his folly than it would gain by his zeal. If your acts are not precipitate, if your manner is not dictatorial, you may count on the certainty of doing much good, for your institution is such that no man dares avow himself its enemy, and your friends are daily encreasing. A proud attempt to force even salutary counsel on the reluctant, or a rash effort to snatch anticipated good without gradual preparation, may excite enemies, though not to your institution, yet to your modes of procedure, and bring down ridicule on measures unseasonable though not unserviceable. Undertaking to reform the manners of those who have not elected you to the censorial office, your administration of it requires the nicest delicacy. It is essential to

your success that your good be not evil spoken of.

It is at this period, my brethren, peculiarly necessary that this precept be fully impressed on your minds, because a circumstance has lately occurred which makes a new æra in your society. You have received flattering and munificent marks of approbation and confidence from the chief governor of your country, well fitting the dignity of his station and the excellence of his character. Be not by these constructive promises of support and joyful presages of success elated to an opinion that you are any other than a deliberative body. Deliberate on the causes of irreligion—on the motives to particular vices—devise your means for checking their progress—disseminate useful tracts for individual edification and reform—be prepared to furnish well digested plans, connected with the objects of your Association, for such other societies as may solicit them, and be at all times ready to undertake the administration of whatever departments they may voluntarily commit to your charge—but beware of intruding your interference on any other institution, whose governors may be more jealous of their own privileges

privileges than anxious for its welfare, and beware of making too frequent or unadvised demands on your stores of public protection, which, liberally offered, should however be expended with moderation.

With such cautions let me earnestly exhort your zealous attention to the great objects of your Association. Our lot is cast in times of scepticism and irreligion, in times of public commotion, of peril and dismay. In one great country of Europe a madly-false philosophy, pigmy in its powers but gigantic in its arrogance, had long essayed to draw down your God from his high Heaven. It has at last laid hold on the season of public disturbance as least fitted for calm and temperate discussion, and in that season it has taught national vice to release itself from the awful controul of a Deity, and the bitter apprehensions of a future life—but it is in a land of levity and immorality religion has been denounced, and it is the republic which has put down the gospel. To meet this philosophy at its first entrance into your country, to check those vices which would gladly court its alliance, is the duty which you owe to the obligations of your society and the interests of the nation.

Cast

Cast your eyes around you—see war with its attendants, murder and rapine, and licentiousness and desolation, stalking through the states of Europe. In every one of them Christ has been long since preached, but they have gradually been withdrawing themselves from his salvation—professing indeed his faith, but estranged from his religion. God for wise purposes has suffered the avowed enemies of his name to triumph over their professions, and to deal out unwittingly his chastisements on nominal Christianity. Have we of this land fully availed ourselves of gospel advantages? Have we devoted ourselves to Christian practice? Our island has long been free from the scourge of war—marvellously has it increased in opulence, and power, and people—Fertile and fortunate, has it also been grateful and pious? You, my brethren, deprecate an immediate answer—your efforts for the conversion of this people are yet in trial—perhaps the day of repentance is not yet past—perhaps the book of mercy is not yet closed for ever—O God! who didst save the city for the few righteous who dwelt therein—in thee alone is our hope! we trust not in our own righteousness—we acknowledge our transgressions—our iniquity is not hid from thy sight—let it not,
O God,

O God, be our ruin! Turn us, O God,
and turn thy people! In thy judgments
remember mercy! Grant us of thy grace
that thy name exalted in this land may chase
away its terrors and stablish its prosper-
ity! that again be heard the voice of joy and
of gladness, the voice of them that shall say,
praise the Lord of Hosts, for the Lord is
good, for his mercy endureth for ever.

F I N I S.

Receipts and Payments of the Association
for discountenancing Vice, &c. from
17th June, 1794, (the time of publishing
Account in last sermon) to 31st March,
1795.

R E C E I P T S.

	£.	s.	d.
Balance in treasurer's hands 17th June, 1794	93	0	7½
Subscriptions from members	148	8	10½
Donation from his Excellency Earl Fitz-	100	0	0
william, Lord Lieutenant of Ireland			
Ditto from Countess Fitzwilliam	50	0	0
Ditto from Lord Arden	22	15	0
Ditto from Persons not members	5	13	9
	£419	18	3

P A Y M E N T S.

	£.	s.	d.
For printing at sundry times the following tracts, &c. saleable to subscribers at half price			
1000 Report of Committee on Catechetical Examinations, July, 1794			
5000 Queries to Persons absenting themselves from the Holy Sacrament, Sept. 1794	16	14	2
2000 Exhortation to the Duty of Family Prayer, with different forms annexed, October, 1794			
2000 Exhortation to the Duty of Catechising, January, 1795			
For 300 Quarto Bibles, paid for to Mr. Grierson, at 4s. 2d. each, sealable to subscribers at 2s. 8½d.	62	10	0
For Advertising, Printing, and Stationary	26	11	4
Premiums and other expences incurred by catechetical examinations	36	2	8½
Contribution towards the support of a school for the children of poor soldiers	14	1	4
Contribution towards distributing five thousand large Octavo Bibles	150	0	0
For printing Rev. R. Graves's Sermon, distributed among the members, &c.	12	7	3
439 remain on hands			
For incidental and petty charges	8	12	7½
Balance in Treasurer's hands, 31st March, 1795	92	18	10
	£.419 18 3		

WM. WATSON, Jun. Treasurer.

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